

The teachings of Hurufism and Nasimi's poetic skills

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Abstract. The article describes the stages of the formation and development of the Hurufian order and the influence of this mystical direction on the work of Imadiddin Nasimi. In addition, comments related to the uniqueness of Nasimi's style and themes are noted. Poems of the poet on various topics were subjected to ideological-artistic analysis. It is also based on the fact that Nasimi's poetry was a source of inspiration for the work of many poets. Based on the analysis, scientific conclusions related to the topic were expressed. Key words: Imadiddin Nasimi, Hurufism, calligraphy, Arabic letters, literary influence, artistic skills

1 Introduction

The development of Eastern classical literature was influenced by a number of religious and mystical trends and teachings, such as Sufism, Javanmardism and Malomatism. When thinking about this, it is necessary to take into account literacy. This direction is one of the Sufism sects, which spread to a number of Eastern Muslim countries such as Azerbaijan, Iran, and Turkey at the end of the 14th century. In this path the main focus is on discovering the divine and mystical meanings of Arabic letters. It should be noted that the concept of "the science of letters" existed in many literatures even before the formation of the Hurufism sect. It talks about the influence of letters on people and nature. Information about "the science of letters" can be found in Egyptian, Middle Eastern and Indian culture, and later in Jewish, Christian and Islamic literature. It is known that even among the Arabs in the pre-Muslim era, letters were regarded as messengers of the unseen. Even fortune-telling in the Ignorance era was noted to be connected with the Jewish mysteries of letters. It should be noted that even in the age of prosperity, divination through letters, numbers and symbols continued in a certain sense. According to religious sources, the secret of letter spells is known only to Hazrat Ali and the imams who are related to him. In the Islamic world, great sheikhs such as Ma'ruf Karhi, Zunnun al-Misri, Sahl al-Tustari, Junayd Baghdadi, Abu Bakr al-Shibli, Abdul Qadir Gilani, Shahabuddin al-Suhrawardi, Ibn Arabi contributed greatly to the spread of the science of letters. Ibn Khaldun brought "the science of letters" to the world of Sufism and emphasized that it is a science based on the secrets of Asma'i Husna. Explaining their close

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connection with the creation of man, he showed that letters, like man, consist of four elements. That is, he divides the letters into four parts: fire, air, earth and water letters.

In the world of Sufism, a number of treatises on science of letters were created. In particular, Ibn Arabi's work "Conquest of Makkah" should be mentioned separately. The second chapter of this work is devoted to the issue of "Ranks of letters". It is noted that the letters also have "prophets of their kind" and names. However, people other than the people of Kashf did not know them. Theological and mystical considerations related to the world of letters are stated as the highest world. In addition, according to ancient views, each letter is represented by a certain angel. A person who has a need or desire can reach his goal by asking Allah for help and repeating these letters a certain number of times.

So, to interpret the letters of the Arabic alphabet as a specific being, to connect some future events to them, to look at them as the basis of knowing the truth is a concept that has existed since ancient times. It seems that letters have a special position in religious and mystical terms. Moreover, the reason for the divine and sanctity of its letters, as mentioned above, is naturally the Holy Qur'an. Because in it, the surahs and verses are expressed in the Arabic alphabet. Also, 29 of the 114 surahs in the Holy Qur'an begin with cut letters. In Hurufism, the Holy Qur'an is relied upon to understand the inner meanings of Arabic letters. Also, the inner meanings of Arabic letters are indicated through the hadiths related to "Yosin (ys) - the heart of the Holy Qur'an" or the Prophet, may God bless him and grant him peace, recited Surah "Qaf" in the first rak'at of Friday prayers and Eid prayers. Although surah is mentioned in these hadiths, the fact that its name is composed of Arabic letters "Yoy" (y) and "Sin" (s) and "Qaf" (q) is proof of our opinion. Such a situation in the Holy Qur'an and Hadith motivated the emergence of the Hurufian sect.

Hurufism is a unique doctrine that believes in the inner meanings of Arabic letters and connects the secrets of the world to these letters. They add the 4 letters of the Persian alphabet to the 28 Arabic letters and connect the whole existence and basis of existence with 32 letters. They even note that the basis and idea of all prayers, such as fasting, salahs, hajj, etc., originate from these letters. They also emphasize that the letters are the eternal and eternal word of God and are not separate from the Creator. It should be noted that this road was founded by Fazlullah Naimi.

2 Materials and methods

Scientific and literary sources have different opinions about Naimi's original name. However, the letter "F" (f) is used as an abbreviation in the places where the name of Fazlullah is mentioned in the texts about hurufism. According to the opinions of one of the Hurufi thinkers, Kamoliddin Qaytaq, Fazlullah recorded his name as "Mawlano F" (f) in his work "Book about youth". Information about the symbolic expression of the letter "F" (f) is given in the interpretations of the sources of Islam. In this regard, we think that the opinions of Amir Ghiyaziddin, one of the literary thinkers, are particularly important. According to him, the letter "F" (f) has some peculiarities. This letter has an art related to the fact that Arabic letters have a certain value count equal to 80 and is read as (f, y) (fy). In this case, the letter "F" (f), two dots of "Y" (y), one dot of "F" (f) all together have a value of 84. This is equal to the number of names of Fazlullah. In this, Ghiyaziddin's goal was to obtain cut letters with a letter and point value of 84. It should be noted separately that the letter "F" (f) is on the 20th place in the alphabet. The art related to the fact that Arabic letters have a certain value of "Y" (y), which is taken into account when reading the letter "F" (f), is equal to 10. Adding these two letters and the alphabetic position and the art related to the fact that Arabic letters have a certain value results in 32. These are 32 letters called "divine word". From the given information, it can be seen that Naimi expressed the symbolic expressions of the teaching of literacy through his name and nicknames. It is known that in Sufism there are such concepts

as halal bite and halal word, and the issue of halal is of particular importance in this doctrine. He paid attention to this fact as the main aspects of the teaching in Hurufism. At this point, it is enough to remember that Naimi was famous in his time as "Sayyid Fazlullah, the halal eater".

The genealogies of many mystic sheikhs are mentioned in their works or in the books of their caliphs. It can be seen that most of the sheikhs are related to our Prophet or his followers from the point of view of the chain of sect. Fazlullah also goes back to Sayyids, that is, to Muhammad (pbuh). In the sources, the family tree of Fazlullah Naimi is also given in full. Naimi explained the theoretical rules of his teaching in detail in his works such as " a great work dedicated to youth ", " a small work dedicated to youth ", " Throne inscriptions ", " Love inscriptions ", "Dream inscriptions", "Iskandar's inscriptions". These works are considered the main source for studying the history, philosophy and poetry of Hurufism. Manuscript copies of Naimi's works are stored in various libraries around the world. In particular, it is available in the British Museum, Cambridge and Istanbul University libraries, Paris and Tehran National Libraries.

Naimi was also engaged in artistic creation. Sources mention that he was a talented poet. In the history of the culture of Eastern Islamic countries, there are several poets who created under the pseudonym Naimi. Fazlullah Naimi is also mentioned as Hurufi. Information about him can be found in various books, encyclopedias, works of his followers. For example, according to Latifi's "Book of Latifi" work, Naimi was a student of the famous Sheikh Shibli before founding the Hurufian sect. This information is found in several other sources and even in Naimi's own works. Fazlullah Naimi was born two years after the death of Hoja Bektashi Vali, i.e. in 740 AH. His work "Love inscriptions" was created in Persian language, in which attention is paid to the connection between Hurufism and Sufism. Naimi focused on the points of special attention in Sufism, i.e. love, sharia, and tried to base his opinions with the Holy Qur'an and Hadith Sharif. For example, Fazlullah emphasizes the necessity of love, first of all, for Sharia, which is the first stage of Sufism, and its practices. Also, love and romance are interpreted in two ways in "Muhabbatnama". That is, in the form of fiery love of the Creator for the creature, and the creature for the Creator: "Love controls and covers everything. Great Khaliq created all the world of creation with love. After the children of Adam and Eve were created by God, they fell in love with their creators.

Another of Fazlullah's works is "Dream inscriptions", in which the theoretical aspects of this sect are explained. In addition, it is important to note the biographical information about the representatives of this path.

As mentioned above, the Hurufis considered the letters of the Arabic alphabet to be sacred and interpreted and propagated the possibility of knowing God, the world, and human secrets through them. They also paid a lot of attention to self-cultivation, beautiful morals, soul interpretation, and especially the charm of divine love, which is widely expressed in Sufism. In addition, there are aspects related to the deification of man in this path. That is, the Hurufis recognize man as the holder of the highest status and often refer to man as divine. They base their opinion on the hadith "Allah created man in his own image". According to the beliefs of the Hurufis, there are 7 ink (black) letters on the human face: 2 eyebrows, 4 eyelashes, 1 hair. Since a person is born with these 7 letters, they are called maternal letters. In particular, they emphasize the appearance of Arabic letters on a person's face and the fact that the letters of the word Allah can be seen on his face. In addition, there are also opinions related to the similarity of the creation (shape) of Man to the letters of the name of Muhammad: "The head of Man is "Mim" (m), his two arms are "Ho" (h), his stomach is "Mim" (m), two legs are like "Dol" (d)". According to the Hurufis, prayer is similar to the shape of Arabic letters. "Alif" (A) is similar to stand in prayer, "Ho" (h) to bowing down in prayer, "Mim" (m) to sujud, "Dol" (d) is similar to sitting in prayer.

At this point, we think that it is necessary to dwell on the shortcomings and accusations against the Hurufis. There were two main reasons for this:

- 1) deification of man;
- 2) they discovered the inner meanings of Arabic letters on their own.

The deification of man brought about an observation close to Mansur Halloj and his idea of "I am right". This, of course, caused the sharp protest of the leaders of religion and sharia. Interpretation scholars have come to different conclusions when interpreting the Arabic letters that appear separately at the beginning of some chapters of the Holy Qur'an. Some of them refrained from arguing about this problem by saying that no one knows the secret of cut letters except Allah subhanahu ta'ala and only Allah knows about it. Even Hazrat Qurtubi, one of the most famous commentators and one of the first commentators, did not comment on the same letters in his books. However, he wrote his interpretation after listening to his Companions such as Hazrat Abu Bakr, Umar, Uthman and Ali (r.a). And the Hurufis interpreted the inner meanings of Arabic letters in their own way. So, Hurufism was condemned due to the above two reasons. That's why the founder of the sect was executed by Mironshah by the order of Naimi Temur, and by the fatwa of Sharia leaders in 1394. This Tariqat did not lose its position in social and political life even after the death of Fazlullah Naimi. Hurufism was formed in the 14th century and continued until the 17th century and development stages include two periods:

1) the period founded by Fazlullah Naimi and his students in the 14th century and lasting half a century in Iran and Azar;

2) After the death of Fazlullah Naimi, the period associated with the names of Ali ul A'la, Nasimi, Rifai.

The second period of Hurufism began in Anatolia and Syria and continued until the 17th century in the Balkans. The most flourishing period of this road corresponds to the reign of Shahrukh Mirza. Scientific sources testify that the Hurufis organized an assassination attempt on Shahrukh Mirza. According to Kamaluddin Abdurazzaq Samarkandi's work, Hurufis sent a person named Ahmad Lur to kill Shahrukh Mirza. When the king was praying in the mosque of Herat, Ahmad Lur went to him in the guise of a beggar and severely injured the king. But he was immediately caught and executed. Similar arguments were expressed in the works of Khondamir " Beloved owner " and Hasanbek Rumli's " A meeting of lovers ".

The works of Fazlullah Naimi, Imodiddin Nasimi, Ali ul A'la, and Said Ishaq can be mentioned as the main sources of Hurufism. Among them, Syed Ali Imodiddin Nasimi was a poet whose works were widely spread. Nasimi, a talented son of the Azar people, was born in 1369 in the city of Shamakhi. In some literature, the date of the poet's birth is indicated as 1370, and sometimes as 1347. There are comments that he was born in Bursa, Tabriz, Baku, Diyarbakir and even Shiraz. His father Syed Muhammad was one of the famous people in Shirvan and wrote poems under the pseudonym Shah Khandan.

Shamakhi was one of the major central cities during this period, where science and art were highly developed. Even the Dorush-Shifo Medical Academy, which was necessary for the needs of the population, also operated. Nasimi studied at such a cultural center since he was young. After primary education, he studied at Shamakhi faith schools. He diligently studied Arabic and Persian languages. In addition, he thoroughly mastered such subjects as logic, mathematics, astronomy, religion, and history. There is no detailed information about his life. Only some books and historical works contain some information. Scientist Saodat Shikhiyeva, who studied Nasimi's life and work, divided the sources and researches that provide information about the poet's work into three groups based on his character: 1) religious, philosophical, historical works of the book and the Middle Ages; 2) works of predecessors, contemporaries and followers, which provide information about the period in which the poet lived and his philosophy; 3) Modern studies of Nasimi's life and work. Some books and historical works contain brief, basic information about Nasimi. For example, Latifi

thinks about Nasimi and notes that his origin goes back to the Sayyids, that is, to Muhammad (pbuh). He also notes that he wrote in three languages, that there are three divans in Azar, Persian and Arabic. Among the information given by Latifi, one of the points that attracts attention is the news that Nasimi was one of Sheikh Shibli's novices before becoming a disciple of Naimi. Because Fazlullah Naimi was also one of the students of Sheikh Shibli before founding this sect, it was mentioned in the sources. So, it can be said that Nasimi met Fazlullah at Sheikh Shibli Dargah. Before joining the Hurufite sect, he wrote under the pseudonyms Hashemi, Sayyid, Husayni. Sources also note that Nasimi met Fazlullah Naimi in Shirvan in 1393-94. That is, it is known that Ali ul A'la entered the Hurufian order and became a disciple of this path. He gives a special assessment to Nasimi's talent. He even admits that he can entrust the future of the sect to Nasimi. Because Nasimi is a talented poet and has made great contributions in spreading the ideas of Hurufism among the people through his poems. Fazlullah took this talented student as his son-in-law. Unlike Sami Latifi, Shamsiddin informs about the existence of two divans of Nasimi. In fact, Nasimi's divan in Azar and Persian languages has reached us. In particular, his work in Persian language was published in Iran as a separate collection.

It is known that the socio-political situation in which Nasimi worked was very serious. Although Timur and the Timurid kingdom ruled during this period, politics, religion, and mysticism were sensitive issues. The same situation can be seen in the execution of Nasimi's teacher Fazlullah by Amir Temur's son Mironshah, or the exile of the talented poet Qasim Anwar by Shahrukh Mirza. Therefore, Nasimi went to cities such as Baghdad, Onadoli, Tokat, Bursa in order to save himself and spread the ideas of Hurufism, and finally settled in Aleppo. The Egyptian sultan Muayyeddin Nasimi was accused of treason and managed to be executed - in 1417 he was flayed alive. Ignorant priests declare the poet to be irreligious and infidel. But the reputation of the poet is very high among the people, and he is revered as a symbol of bravery and selflessness throughout the history of the East [1-13].

It should be noted that many representatives of this path were poets. This helped the spread of Hurufism among the people. It is well known that Muslim peoples consider Arabic letters sacred and respect them. They even took care of the letters written in Arabic letters and tried to prevent them from falling into unwanted places. Those who disrespected the divine letters and were afraid of falling into sin. Because these are the letters of the Holy Qur'an, the holy word of God is written with these letters. Hurufi-poets also discovered the inner, symbolic meanings of Arabic letters and expressed them in their works. In particular, in the poems of Imodiddin Nasimi, the ideas of hurufism are perfectly, well-grounded and written with high skill. Especially in the work of the poet, glorification of man, deification of him, that is, looking at man as the manifestation and embodiment of divine power, is the main place. That is why Sufologist Annamaria Schimmelkhanim commented on Nasimi's work and said: "Nasimi is the greatest Hurufi poet." Imodiddin Nasimi writes in one of his ghazals about the foundation of existence, universe and human creation:

The universe came into existence by God's will,

This world was created by the orders of Kof and nun.

The letters "Kof" and "Nun" recognized in the poem are the image of God's will and are two letters that express the Arabic command "Kun" (be). The great poet appropriately uses the art of pointing and refers to the 82nd verse of Surah Yasin in the Holy Qur'an: "When He wills something, His work is only to say, 'Be.' So it will come into being." Therefore, the Hurufis consider these two letters as the beginning of the total creation. Even about this divine command, in addition to Surah "Yasin", verses 47-59 of "Oli Imran", verse 73 of Surah "An'am", verse 40 of "Nahl", verse 35 of "Maryam", verse 68 of "Gofir" also express the thoughts.

For the Hurufis, this letter contains the secrets of the whole universe and shows the qualities of the Most High. At the same time, they are also a source of truth. For example,

Nasimi deifies letters and recognizes them as both the manifestation of God's qualities and the same Being.

It is known that in all sects of Sufism, special attention is paid to the issue of monotheism. In particular, the study of this issue was approached in a unique way in Hurufism. Nasimi also writes about monotheism:

Give up the duality, be one like an alif,
See the truth in a person, be a worshiper of the truth!

In Ruba'i, Nasimi explains the idea of monotheism in Sufism based on the essence of his sect. Because in Hurufism, Allah is meant by Alif. Singularity is an attribute of God, meaning "one". By saying "Be one like Alif", the question of creating unity with God - monotheism - is meant. In the second verse of the poem, the idea of deification of man is expressed by the Hurufis. The poem of the poet "See the truth in man" can be understood as a reference to the idea of Mansur Halloj. But it is necessary to admit that there is a closeness in the idea of hurufism and Halloj.

One of the main issues that the Hurufis paid attention to is that they equate the human face with - the Holy Qur'an. Because they tried to explain the secrets of the world and the universe with letters and these letters in a form related to the letters on the human face. According to Hurufis, all the secrets of life are in the letters of the Qur'an, and these letters are on the human face. Nasimi, as a literal poet-literate, sang this creed to perfection:

Oh world lovers, you are forbidden without you.
May it always be a hundred thousand greetings!
Your image is mus'haf (Qur'an), O angel of Paradise,
Your eyelashes, your eyebrows are like a pencil.

Nasimi praises the beautiful lover and compares her to the angels of heaven, and admits that your face is the Qur'an, your eyelashes, your eyebrows, and your ringlet are the word. The Hurufis meant the letter by the word. There is another aspect that is close in content to the observations of the Hurufis regarding the representation of the human face in the Holy Qur'an. This is based on the hadith "Allah created man in his own image" and recognizing the image of man as merciful. These considerations found their artistic expression in Nasimi's work:

I have seen the image of your merciful face for a long time,
My heart always loves your divine image because of this meaning.

Through this hadith, the Hurufis focused on deifying man and recognizing him as the owner of the highest status. In addition, this hadith is also related to the allusion of the human face and limbs to Arabic letters.

The image of Mansur Halloj occupies an important place in the works of the great poet Imoeddin Nasimi. For Halloj Nasimi, he is a rare example of courage, and righteousness. Raising Mansur to the sky and kneeling to him is a feature of Nasimi's work. Therefore, the Turkish researcher Abdulbaqi Gulpinorli says that "Nasimi entered history as the second Mansuri Halloj" [6,158], and the Azerbaijani scientist Gulizoda identified him as belonging to the "Husayniyya" and "Hallojiya" sects [6,195]. In fact, due to his great devotion to Mansur Halloj, he created Husayn, Syed Husayn, Syed in the early stages of his work. After becoming a disciple of the Hurufite order, the poet used the pseudonym Nasimi in his works, in accordance with his mentor Fazlullah Naimi. The image of Sheikh Mansour is central in Nasimi's work:

If you want a high position like Mansur,
Do not lose the gallows of immortality, do not cling to the gallows of mortality!
Nasimi's great respect for Sheikh Mansour is due to the idea of "I am right".
Mansour used to say "I am right", that is, let's see the truth.
It's really obvious.

He looked at the great poet Mansur Halloj with complete sincerity. He illuminated his hot ideas in his work. "I am right" burned like Halloj. The destinies of these two true lovers are somewhat similar. Like Sheikh Halloj, he was accused of heresy and brutally killed. Navoi also wrote about this in "Nasayim ul-Muhabbat".

Various topics are covered in Nasimi's work. No matter what topic he touched, he expressed the essence of the topic with his talent and artistic potential in his own creative style. The themes sung in the poet's lyrics can be classified as follows (table 1):

Table 1. The themes sung in the poet's lyrics

Sequence number	The name of the expressed lyrical genre	The subject expressed	Verses about the subject
1	poem	the basis of the creation of the universe and man	The universe came into existence by God's will, This world was created by the orders of Kof and nun.
2	poem	Deification of Arabic letters	The universe was created by Kof and nun's command, It is both a quality and a race. The cause of existence was kof and nun, Of course; you are the quality of the world
3	poem	equating the human face to the Holy Qur'an	Oh world lovers, you are forbidden without you. May it always be a hundred thousand greetings! Your image is mus'haf (Qur'an), O angel of Paradise, Your eyelashes, your eyebrows are like a pencil.
4	poem	recognizing a person as a compassionate	I have seen the image of your merciful face for a long time, My heart always loves your divine image because of this meaning.
5	poem	the idea of monotheism	Give up the duality, be one like an alif, See the truth in a person, be a worshiper of the truth!
6	poem	Love for the image of Mansur Halloj	If you want a high position like Mansur, Do not lose the gallows of immortality, do not cling to the gallows of mortality!
7	poem	Fascination with the idea of "I am right".	Mansour used to say "I am right", that is, let's see the truth. It's really obvious.

This classification can be continued, but the above-mentioned topics are among the most sung topics in the poet's work. Therefore, we considered that it is necessary to mention them separately.

As it is known, Hurufism is a complex and multifaceted doctrine, which has been and is being studied by literary scholars, historians and philosophers. One of the main difficulties

in studying this path is that the works related to it are written in a mixture of Arabic, Persian, and Azerbaijani languages, as well as the large number of symbolic expressions related to letters. Also, the fact that the opinions about this flow are different in the sources and at the same time contradict each other creates difficulties for the researchers of this field.

It should be noted that the study of Hurufism is important for the study of the history, culture, philosophy and literature of the countries of the Middle and Middle East.

So, similar to a number of Sufism sects, Hurufism, along with paying attention to self-cultivation, beautiful morals, soul interpretation, and especially the charm of divine love, can know the letters of the Arabic alphabet and know God, the world, and people through these letters are distinguished by the wide promotion of the idea.

3 Conclusion

Nasimi is a major representative of Hurufism, and the human factor plays an important role in his work: man, his will is glorified; Man is seen as the manifestation and embodiment of divine power. His poems in Azerbaijani and Persian divan are distinguished by their high artistry and closeness to the vernacular. Nasimi describes his thoughts, feelings and experiences in a simple, folk style. That is why the poet's poems are close to the heart. These poems, at first glance, seem simple, but their content is deep and artistically high. It is no exaggeration to say that Nasimi's work was the reason for the spread of the ideas of the Hurufian sect among the masses. In his divan, he specifically focused on the inner meanings of the Arabic letters of Hurufism, the fact that the human face is equated with the Holy Qur'an, and human divinity. In addition, it is impossible not to recognize Nasimi while talking about the impact of Hurufism at one level or another in the literature of the Near and Middle Eastern countries.

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